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THE INDEPENDENT METHODIST WEEKLY +

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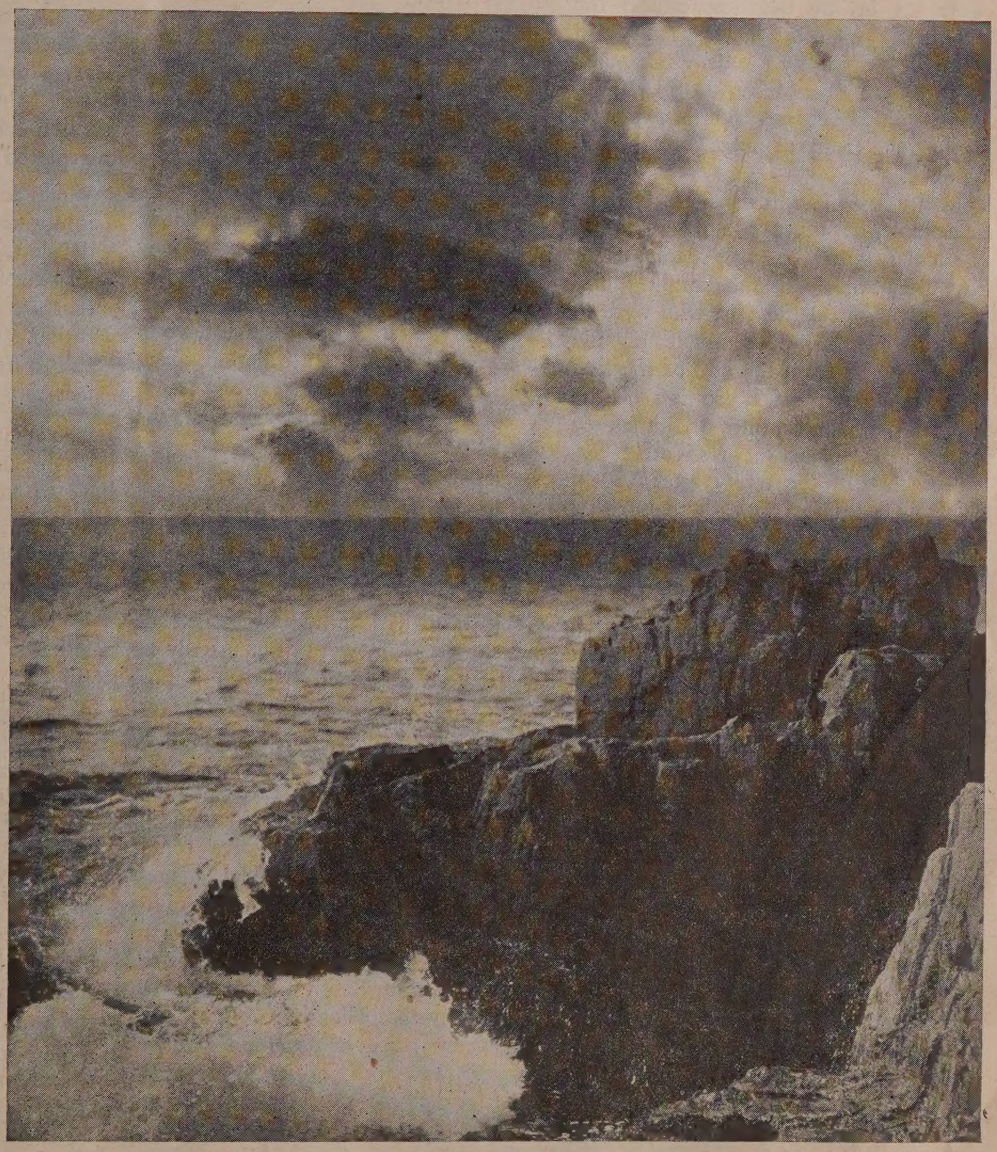

Rocks at East Gloucester

FOUNDED 1823

Is World Peace Possible ?

William H. Hargrove

What are the chances of a "just and durable peace" to follow World War II? Judging by the chances that a "just and durable peace" had following World War I, such an outcome is just about as certain as is the chance that water will run up-hill tomorrow; because the United States, for the same reason that it defeated the Treaty of Versailles, will likewise defeat the treaty of peace that will be drawn up after World War II. For no peace treaty can meet the requirements that were set up by the Senate and the people of the United States after World War I. Judging by the demands made of the peace treaty after World War I, what will be the requirements levied against the treaty of peace after World War II?

In the first place, for that treaty to be acceptable, it must comply in every particular with the rigid demands of the isolationists—"No entangling alliances." If the isolationists, who were in control of the Government of the United States from the end of the first World War to the beginning of the second World War, find, or think they find, the semblance of a so-called "involvement" in the treaty after World War II, the jig is up with that treaty, for the Treaty of Versailles suffered such a fate at the hands of the isolationists.

In the second place, the treaty that will follow World War II must comply with the extreme requirements of the pacifists — "peace-at-any-price." The treaty that is submitted to the Senate and the people of the United States after World War II may be based on the Christian principle of brotherhood and cooperation of all the nations for peace; but it will make no difference to the pacifists, whose numbers are legion in the United States, for they sent to its doom the League of Nations, the heart of the Treaty of Versailles. The pacifist ministers used the pulpits of the churches and the religious press to compass the defeat of the League. The reason given by the pacifists for the defeat of the Treaty of Versailles, the objective of which was permanent peace, was that "the treaty is unjust to Germany." It seems that the pacifists acted under the influence of a strange compassion — that peace would be "unjust to Germany"; the rest of mankind was completely ignored.

In the third place, the treaty that will be drawn up after World War II must meet the very harsh demands of partizan politics. That treaty must not give the slightest advantage, real or imaginary, to one political party over the other. If such is even suspected by one of the political parties, then the fate of the treaty is sealed.

So we ask the question: How can a just treaty of world peace meet the artificial and false standards that will be applied to it after World War II? If the representatives of the nations at the peace conference that is to be, make one "mistake," or if any delegate speaks a harsh word about the Germans and Japanese, then that treaty is on its way to "salt river."

So it appears that unless isolation, pacifism, and partizan policies fold up and quit after World War II, World War III will just as certainly follow World War II as World War II followed World War I.

One thing stands out as clearly as the noonday sun on a cloudless day; that is, if "a just and durable peace, a new world, and a new world order" are to come to pass after World War II, the people of the United States will have to reverse their stand on isolation, pacifism, and partizan politics.

Will they do it? Mankind awaits the answer with bated breath.

Platforms Bid for Negro Vote

R. B. Eleazer

A ten per cent minority, its voting strength further limited by large-scale disfranchisement, would not usually be regarded as of much political importance. The American Negro, however, is a notable exception, and has been so for more than a hundred years.

For decades prior to Emancipation, the Negro slave was the major issue in American politics, the passive center around which our political history swirled. Then, emancipated and given the ballot, he became the active storm center of the Reconstruction period. When the white South finally succeeded in wresting the ballot from him, it paid the heavy price of its own political freedom and most of its influence in national politics. So the Negro, though for the time disfranchised and politically passive, continues to be a determining factor in the political life of the South and the nation.

Twenty-five years ago a new phase of the situation developed with the heavy migration of Negroes to the East and North, where they have free access to the ballot. New York City, for example, now has nearly half a million Negroes. In a close natic election they might readily become balance of power and throw the sta forty-six electoral votes to whiche side they favor. This could hap also in Pennsylvania, Illinois, Indi Michigan, and Ohio, all of which heavily in the electoral college.

Today, therefore, practical politic recognize the Negro as an impor factor in national elections and are ing sleep over the problem of winr his support. This problem pres peculiar difficulties to the Democ for they are under the necessity possible, of pleasing both the w South and the voting Negroes of North. Confronted with that dilem the recent Democratic National C vention decided to gamble on the lowing brief platform plank, which mean much or little according as interpreted:

> We believe that racial and religios minorities have the right to li develop, and vote equally wi all citizens and share in the rigl that are guaranteed by the Cons tution. Congress should exert s full constitutional powers to p tect those rights.

The Republicans, freer to speak sp ically because, by and large, they d have to consider the South, wrote following into their current nat platform:

> We unreservedly condemn the i jection into American life appeals to racial or religious p judice.
>
> We pledge an immediate Cong sional inquiry to ascertain extent to which mistreatment, s regation, or discrimination agai Negroes who are in our arm forces are impairing morale a efficiency, and the adoption of rective legislation.
>
> We pledge the establishment federal legislation of a perman fair employment practises c mission.
>
> The payment of any poll tax sh not be a condition of voting federal elections, and we favor mediate submission of a co tutional amendment for its abolit
>
> We favor legislation against ly ing and pledge our sincere effor behalf of its early enactment.

On which side will Negroes l in November? Or will their sup somewhat evenly divided? It very interesting to see.

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Four Anomalies of Life

VERNE LESLIE SMITH

ıoughtful contemplation reveals involvements in the liar Parable of the Prodigal Son from which signifi- truths emerge which run contrary to things as they ar to be.

ıe of these is *Freedom*. This word is the shibboleth odern times, and its use never fails to open doors of ısiasm in the hearts of American people. And yet ve in a day of diminishing freedom in which its very ence might well be called into question.

the fight for freedom becomes intense, we are re- ıishing our freedoms one by one. The increasing ınds of a totalitarian State usurp the prerogatives of e by ever narrowing the margin in which we are o make our own decisions. Freedom certainly is cur- l and limited.

ıen we examine the laws of nature and recognize ompulsions of immutable law written into the con- ion of things, the posits of heredity, the enslavements ıbit, and the pressure of environment, it is easy to ude that there is no freedom and that we are the ıcts of forces beyond our control and cogs of neces- n the mechanism of nature. How many have suc- ıed to compromises with conscience under the pro- that they have been faced with inevitabilities in ı they have had no choice! To such, destiny is pre- ıed, the universe is inextricably enmeshed in im- ble law, religion consists in submission to unchange- fate, and the Bible is a closed chart of unescapable y. Wherein indeed are we free?

d yet, all arguments notwithstanding, our souls ac- freedom and our instincts tell us that the human is free, and because free, responsible. With the poet ofess our faith and acknowledge bafflement of mind:

> "Our wills are ours, we know not how;
> Our wills are ours, to make them Thine."

Prodigal was free to take the low road or the high. ook the low, and was responsible for his choice. so are we, whatever our course may be.

e second anomaly is *Conversion*.

What more potent law operates in the universe than that of inertia? We are caught in the flow of things, and a body in motion tends to keep going in the same direction. Can a flowing stream reverse its course and run up-hill again? Can a leopard change its spots?

And yet we know conversions occur. There are turnings about. A consideration of the psychology of it brings into use such ponderous terms as "integration," "sublimation," and "orientation." Suppose instead we consider the simple words "He came to himself and said, I will arise." Here is one who looks within the reflection he sees in the mirror and is not pleased with the man inside; he rallies his hitherto unused resources, and starts out on a redirected way of life. That is conversion, at least the psychology of an aspect of it, but that is not enough. Consider another similar statement in the same story, "He came to his father." Then something happened which gave new meaning to life, provided forgiveness for his sins, put joy into his soul, restored him to the family of God, and sustained him in his new life.

Reformation by self-revelation and self-will is good—we are always delighted to see a man "come to hmself" and start life's journey anew; but conversion through the power of God is better, and it is folly to attempt a change of life alone. Fortunate is he who comes to himself, but blessed is he who comes also to the Father. Conversion may be an anomaly, but it is life's most dramatic possibility.

The third anomaly is *Compassion*.

The universe is arrayed against forgiveness. As we sow, we reap. As we look about, we are increasingly impressed by the reign of law in the natural order, and the certainty of penalty for lawlessness in the human realm.

Is there room in the law-bound forces of ordered nature for compassion, sympathy, forgiveness? Nature seems ruthless and unsympathetic as she pursues an undeviating course prescribed by unalterable law. Humanity seems unkind and selfish in a stern competitive struggle for survival in which there is little or no room for mercy. Many take sadistic delight in torture, and we

all tend to let loose the vials of retributive wrath. Is escape possible from the vicious circle of retaliative vindictiveness which now engulfs the world in a pitiless war of extermination? What place sentiment in a world of divine law and human wrath?

And yet, when we look closely at nature we observe the bark growing about the gash cut into the trunk of a tree. A circling eagle settles down on a nest in a burning tree-top to die with her young. A mother bear fights courageously for her cub when she would ordinarily run for her own life in fear. People seem harsh and cruel as they participate in a competitive struggle for life, but are revealed as heroic as they magnanimously and sacrificially risk and give their lives in a struggle for the life and well-being of others.

"He had compassion." This is an epitome of the grace of God. The Bible starts out with stern laws of retribution, "An eye for an eye, and a tooth for a tooth," and it ends on a note of mercy, "Father, forgive!" Is the main task of the church in a warring world the important work of injecting compassion into the stream of human emotion, replacing hate, vengeance, retaliation? "His father . . . had compassion, and ran, and fell on his neck, and kissed him." Pure sentiment. But how the world needs it!

The fourth anomaly is *Brotherhood.*

Our sympathy seems with the elder brother, who looked on the degraded prodigal and disclaimed relationship with this battered bit of humanity, saying to his father, "This, thy son!" Scorn, self-superiority, intolerance, dislike, were in both tone and word. This is a world of inequalities. Fences separate nations, races, cultural groups, religions, individuals. We are set apart from each other by differences of speech, national loyalties, and chasms of color and culture. There is no brotherhood.

But even as we indulge in such sentiments we feel the rebuke of a gentleman. "This, thy brother!" Prodigal men and nations belong within the family of God, and it is just possible that self-superior elder brothers may be giving the Father as much concern as do the prodigals.

Can a person be both devout and unkind? True to his father and false to his brother? Not and be Christian. Jesus frequently added postscripts to this effect.

> "Love the Lord thy God . . . . This is the first . . . commandment. And the second . . . love thy neighbor."
>
> "Forgive us our trespasses, as we forgive."
>
> "If thou bring thy gift to the altar . . . first be reconciled to thy brother."
>
> "A new commandment . . . love one another."

The differences of and between people are accentuated in a day of strife, but we shall not get far in establishing an ordered world while maintaining the barriers of unbrotherly aloofness. If we are to get on together, we must learn that we all belong to one family, that we are brothers all.

Four anomalies of life, Freedom, Conversion, Compassion, and Brotherhood, all four understandable and meaningful only as we appropriate them as gifts of God. But in these anomalies rests the hope of the world.

WHAT IS THE PURPOSE?

Alice T. Hart

While I was calling on a friend in the hospital, my attention was drawn to a young woman who occupied the other bed in this semi-private room. Finally, I could restrain myself no longer, so I walked over to the f of her bed and said: "You're the most unhappy perso have seen in a long time, and you are so young! W has happened to you at your age? Life does things to when we're older, but you're too young to have kno such depths." The young woman addressed began curse. "I'm fed up with life," she exclaimed. "It means work and more work, and now God is punish me with all this pain." I turned like a flash and s "Why blame it on Him? You've doubtless broken laws and now are paying for it, aren't you?" This servation was met only with more cursing. She stopp as I said, "It's only a foolish person who turns her b on the only source of help." She looked stunned, stop cursing, and ceased tossing about. Then I said, "Y you both rest back on your pillows? I'll partly close door, and then, if you like, I'll read you what this Fri has to say to us, for He's the only one who can re help either of you right now." I read to them and tal a bit, then I prayed the best I knew how. God was th He heard and answered. When I opened my eyes, t wasn't a dry eye in the place. Such a transformati Once more God had given a purpose for life.

Three mothers came to me within one week ask what they could do about their daughters who seemi had lost their way. The same reply had to be hurle each one: "Has she really had a purpose in life—I m a purpose that really challenged all her powers? If what has happened to it?"

A girl fleeing from an enraged drunken soldier c to me for refuge. A few days later she returned for vice: should she give up her school teaching and g study telegraphy in the West? I had to remind her she couldn't run away from herself if she went to farthest corner of the globe. Unhappy memories w accompany her there. I also pointed out that a person loves people as she does, and who really enjoys wor with them, could scarcely expect to find any great ha ness working at a machine. "After all," I said, "wh your real purpose in life?" She went back to her pr sion.

I was soon to speak in a large church. I felt so in quate that I thought it well to rest and meditate aw Just then the music of a carillon came to me across still, wintry air. I thought, "Now I can get in tune." agine my disappointment upon hearing "Massa's in Cold, Cold Ground." The next tune, "Comin' Thro the Rye," was followed by "My Old Kentucky Ho I cried out, almost aloud, "Am I queer—have I a rig expect something else from the church in days like th Why not play 'The church's one foundation is Christ her Lord'?" What assurance that would brought to me and many others that cold winter ni How it would have warmed my soul! I found m asking, "What is the purpose of the program, anyw

As I rested, my mind wandered to the other side o globe, where my husband is serving somewhere as a c lain. I thought of the six solitary books he packe carefully in his trunk as he sailed out into the unkn How he loved his library! What pride he took i Each book was a real friend to him, and now he had r for only six. I thought of the many other things he gladly given up in order to go and serve. I found self asking, "What is the purpose behind all this, way?"

It was now time to go to church. I walked along sl that somehow some of the stillness of the night n

:trate my soul, and I could hear again, "Peace, be "

ıddenly I was brought back to earth when a couple :ing ahead of me stopped before a church bulletin d. How eagerly they scanned it! Now I was near ıgh to read it myself. There was no religious message t—just a long list of meetings. The couple turned looked at each other, then walked on into the night, seemingly lost in thought.

asked myself again, "What is the purpose of all e meetings?" If a real message had been there, would ɔssibly have changed life for this young couple? I der. The look of disappointment on their faces haunts till.

; I turned the corner by the church, I met six stalwart ers, fully armed, walking briskly along, as only true ers can walk. Then my persistent question met me in the face. I cried out into the night, "O America, erica, have you a real purpose—a worthy one—in all "

e cry for peace, but there is none. I wonder if there will be a lasting peace unless we, as individuals, y come to know God as the only true God, and Jesus st as the Way, the Truth, and the Life.

WHO LIVES NEXT DOOR?

Ruth Taylor

ɔw many of you see *The Community News* of chantsville, New Jersey? Its very able editor recently e an editorial which was thought-provoking, to say east. "Who lives next door—or are you the fellow?" ıere is something in that sentence which appeals to the ɡination. Each one who reads it will follow through rding to his own line of thought. Here is what it ıt to me.

ho lives next door? Is it the Murphys, the Smiths, Slezaks, the Antonios, the Cohens, the Kozwalskis, Sanchezs? This is America, and it may be any one of ı. But really it is you, too; for you are part of America, America means men and women of all faiths, races, ions, and colors, working side by side to make of this ter and a greater nation.

e, as Americans, do not want dictation from any efore we must not dictate to anyone. Equally so is act that we must not be indifferent to the needs of ne. It was George Bernard Shaw who said: "The t sin toward our fellow creatures is not to hate them, to be indifferent to them; that is the essence of inanity."

ho lives next door? Whose job is it to make the best merica? His or yours—for to someone else *you* are ellow next door.

e cannot have a superior without an inferior, so the ure try to manufacture inferiors upon whom to look ı. You can get a pain in the neck from looking down uch as from craning up. Free men should look *at* other, for they are neighbors. Who lives next door? you and me and every last American of us. We are ıbors all, and until and unless we assume a neighborly of cooperation, we are not living up to the best that nerica.

hat we need to do is to look around at our fellow ricans drawn from every rank of life, from every on, and say: "Thank God for America, where we can vork together, fight together—and win together!"

SOME PROBLEMS YET UNSOLVED

Leslie Bates Moss

Of the fears that assail mankind, and from which he longs to win his freedom, there is perhaps none more pervasive than the fear of sickness.

Let us face the fact candidly that there are whole countries where the service of medical science to the people is pathetically small. Not only do those people not know about the scientific causes of disease but their lives are filled with perpetual dread because they have no effective means of driving off the ills of the body that beset them or their loved ones. People filled with such fears and superstitions are in no condition to profit by the cessation of war which is fought to bring them freedom from fear. We have to go much farther in our conflicts of peace to insure a sound medical knowledge and service to all the inhabitants of this world. That is a real task of the peace.

Freedom of speech is another aim of mankind. During war time there is a constant battling over the ideal of a free press, a free radio. But censorship has to be imposed for military reasons. When peace comes, see what huge problems face us. There are at least a billion and a quarter people on this earth who cannot read and write. For them there is no freedom of speech. They cannot read. They cannot claim their rights, if they have any. They are subject to the most heartrending exploitation. Their money is filched away from them under various pretexts.

Now, that is the actual picture in a very few words for hundreds of millions of people on this earth. This is another huge problem of the peace.

All men worship some deity. Gods many and powerless are the heritage of untold millions. Superstition has been employed to shackle the minds and actions of men and women. Some of the practises of religion have been debauching rather than uplifting. But a few religions have come to the front in claiming the allegiance of men because they have talked in universal terms. Such a religion is Christianity. It has taught the dignity of man as an individual. He is the child of the one God—he is made in the divine image, he has potentially the ability to come into a fulness of stature similar to that of Christ, the great revealer of God.

This is the kind of teaching, taking fire in the heart of man, which has produced democracy. It has insisted on the ability and right of man to the fullest understanding of life, the right to aspiration toward the highest conception he has. It has declared and revealed a God who has an infinite love and care for the children He has created.

It is this understanding and conviction about God and man that has sent forth the Christian missionary to the ends of the earth with the message of unlimited hope to all men. There is no bar of color or race or creed to the liberty that Christianity teaches. Every man should have the opportunity to embrace such a wonderful message and faith, if he wants it. No one ever coerces anyone else to be a Christian. The two terms do not go together.

But with its Christian schools, its Bible, its hospitals, its scientific teaching of agriculture, the missionary movement has scattered the seed of a new hope in every land, announcing the fact that religion is not just for the priests, or the highly educated, or for the rich, or for the powerful, but that all men, even the most humble, are made in the image of God, and have free access to His power and truth in such ways as God has revealed through Christ.

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A Master Workman Describes His Skills

Of all the books that Dr. Halford E. Luccock has sent forth, none, we think, will be more gratefully received than his latest, "In the Minister's Workshop."* As its title suggests, this volume is not concerned with the contents of the preacher's message, but with those varied processes whereby its materials may be assembled and most effectively put together. The author makes it clear at the outset that he is dealing simply with tools and methods, both of which are secondary to the truth to be proclaimed. But he also tellingly reminds us that the truth is often rejected simply because of inadequate skills.

Two features of "In the Minister's Workshop" distinguish it from the majority of texts on homiletics. The first is Professor Luccock's conviction that preaching is, among other things, an art, and is therefore related to other arts. With remarkable facility he shows how the craftsmanship of numerous contemporary writers throws light on the creative problems of the sermon-maker — W. Somerset Maugham, Van Wyck Brooks, Edna St. Vincent Millay, E. C. Montague, to mention but a few. This emphasis does not rule out attention to the older methods of homiletics. Few recent churchmen have more convincingly stressed the importance of the Scriptures than Dr. Luccock stresses it in his chapter on "The Bible as a Source of Preaching." A second ally that this teacher commends is a practical use of psychology, a theme which receives illuminating treatment in such chapters as "In the Beginning Was the Idea," "The Harvest of the Eye," "'Imagination Bodies Forth,'" and "Making the Unconscious Mind an Ally." The book is rich in suggestions for cultivating a literary imagination and a retent memory.

Dr. Luccock has long been highly appreciated the humor, originality, and pertinence of his writi and preaching. These qualities find particu expression in the chapter on "Some Types Outline" where he describes such forms as "ladder," "jewel," "skyrocket," "Roman-candl "surprise-package," "chase," and "rebuttal" sermo

Here is a book that gathers up the rich harvest many years of experience, particularly the last sixte during which the author has been professor homiletics in Yale University Divinity School. scope is balanced and varied, from the chapter "'Words Are the Soul's Ambassadors,'" to chapters on "The Passing Parade of History" a "Social and Economic Questions."

**In the Minister's Workshop.* By Halford E. Luccock. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

Methodists First on the List

Methodists and Quakers took the initiative in great temperance movement of the early nineteen century, Dr. Roland H. Bainton, professor ecclesiastical history at Yale University, told Yale School of Alcohol Studies on Wednesd evening of last week in tracing the history of battle against alcoholism. "No one was bet acquainted with the prevalent excesses than Jo Wesley," Dr. Bainton said. "In examining the at tude of the churches, we must put the Methodi first on the list. Wesley, who so well knew debauchery of the English countryside, lashed against the sellers of spiritous liquors as poison of the people. The Rules of the Society call Methodist in 1743 required members 'to avoid bu ing or selling spiritous liquors, or drinking the unless in cases of extreme necessity.'" The fi temperance reformers were neither ascetics nor sain the Yale professor said. Their motivation mig rather be called sociological. Today, Dr. Baint asserted in conclusion, the churches are faced wi the necessity of starting all over again the fig against alcoholism.

How Do We Stand?

In Philadelphia a serious transportation stri broke out because employees objected to what w described by the Associated Press as "the upgradi of eight Negro employees to operative jobs . . . und a directive of the President's Fair Employment Pra tise Committee." Here is food for thought for of us. If we were faced with a similar situatic what would be our attitude? Have we looked our prejudices and seen them for what they are, are we still trying to justify them? It is one thi to do good to people on a superior-inferior basis; is another thing to be willing to take the con quences of equal opportunity for all, regardless race, color, or previous condition. The race questi will not down. It is bound to come home to all us sooner or later, and we had better be making our minds what we are going to do about it.

WORLD SALVATION

n short we want a new practical world religion se declared objective is a federated world." H. G. ls wrote this eight years ago, and the need is y more urgent today than when he tried in vain arn the world of "The Next War." Now we are owing in the blood and burning in the flames of "Next War." And already we are weary of peace s and postwar talk. We are trying to get back to ething—to security, to prosperity, to unrationed nd free enterprise, and in religion to the Simple el.

seems strange that we have so long overlooked religion whose declared purpose was to save the d from the doom that has all but overtaken it. e closing verses of Matthew's Gospel, a world of Christianity is laid down: "Go ye therefore, teach all nations, baptizing them in the name of Father, and of the Son, and of the Holy Ghost: ing them to observe all things whatsoever I have manded you: and, lo, I am with you alway, even the end of the world." And with that world ram Jesus closed His earthly career and added en."

ote well the formula of Christian baptism for na- . It is the same for nations as for individuals. the admonition to teach them as nations to ve the commandments given to individuals is as clear and binding. Our efforts to shrink the el to our immediate environment have produced ons of good individual Christians. But they are g in a world bent on its own destruction.

ng ago we got a vision of the world field of stianity. Countless devout and heroic souls have forth to the edge of the world to convert indi- als. Missionary programs have been carried out edience to this command to "go ye therefore" there are few unoccupied mission fields left on . So successful has this missionary enterprise that nations even dared to call themselves stian. In these nations there are millions who ommitted to the Christian way of life for indi- als. And in any plan for world salvation there be a standard of personal living that is in keep- vith the things that Jesus taught His disciples. w let us get hold of this world-salvation plan of Christ and see where the salvation is for the of world we now have on our hands. If we t that it concerns nations at the start, we have nalism right in the middle of the picture. Count- e nations in exile and with traces of boundary still on the map, we have upward of seventy as dates for Christian baptism. Dividing them into e camps, we have United Nations fighting Axis rs. And this adds up to World War Number It will add up to World War Three, Four, Five, nd on to the end of man on the earth unless something more than individuals is saved by the Christian religion.

The something new in H. G. Wells's idea of a new world religion is in the words "whose declared objective is a federated world." All the plans now being drawn for a world federation must be made the object of study by everyone who has passed the personal-baptism stage of salvation. If it is peace we want, it can be had if and when we get as much under conviction for national and international sins as we have been for the personal sins that beset us.

This brings into our Christian thinking the combatant state. The wilfully combatant state is what has to be converted if we are ever going to have a peaceful world. And this conversion will have to be along the lines laid down for sinners. The essential element in the new religion of world community must be the repudiation of combative nationalism, and more positively, the establishment of a world community of nations under the same Christian standards of behavior in international relations that individual Christians observe in their intimate human relations.

The attempt to attain world peace through a mosaic of unfused sovereign states failed because national governments cannot and will not restrain national governments. The League of Nations of 1920 will ever stand as a milestone along man's long road to Christian internationalism. But it is likewise a proof that an association of nations that retain absolute national sovereignty will not create a world community or a power sufficient to control any combatant state or group of states. This time let us learn our lesson in an easier way than by blood and sweat and tears and death, and set up a world organization with sovereign power that outranks any nation or any combination of nations bent on converting the world into a slaughter-pen.

We well know the international implications of Christianity. We have prayed for the will of God to be done on earth as it is in heaven. We have shared the world vision of our Lord, and we have seen sufficient Christian relations between nations to know that nations can be motivated by good will and unselfishness.

What we are sorely in need of right now is a world vision of what our forefathers had when they organized a "more perfect union" than anything hitherto known in the world. And it is a matter of historical fact that, when they failed in their human deliberations, Benjamin Franklin as a last resort suggested that they pray for divine guidance, and a chaplain was called in and somehow a new nation was conceived and "brought forth on this continent." It might be that such a new world state could be conceived out of man's urgent need and God's resources.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Reading the Bible. First Book of Samuel.

IV. THE ROOTS OF TYRANNY.

And Jehovah said unto Samuel . . . they have rejected me, that I should not be king over them.—1 Samuel 8:7.

This chapter tells us what the prophets thought of the monarchy in Israel, and how it was that the free people of Moses fastened this yoke upon their necks. As we read it, we cannot help being struck with its application to our own day, and to the ever-present problem of reconciling freedom with strong government, a problem which no nation can be said to have solved completely.

First of all, the failure of Israel to maintain her freedom was due to her inability to choose the high goals which were set for her by God. She was concerned less with righteousness than with wealth, less with truth than with power, more with material prosperity than with spiritual excellence. And this preoccupation with lesser things meant the loss of freedom. For it meant the rejection of unselfish and high-minded leaders who pointed the way to the service of God, and the acceptance of a leadership more concerned with the tangible and visible and edible things of life. "Practical" men were what Israel wanted, and practical men it got—men who were far too practical to serve the public welfare without exacting a large return in the wealth and power which they agreed with the public in regarding as the chief ends of man.

This spiritual immaturity is the soil in which flourish the seeds planted by demagogues and tyrants. Let us beware of it. Its only cure is the careful choice of the leadership and fellowship of God. It can be corrected only by a growth in grace. What were the appeals by which Mussolini and Hitler won their people to accept their tyrannies? Were they not appeals to things which could never have attracted a spiritually mature nation? These wretches appealed to a stupid and brutal racial pride, to the lust for power, to the greed for wealth. Could any of these appeals have had much weight with people who had a real knowledge of the true God? But in our own favored America do not these same appeals have a power that ought to be a stern warning to us?

Nay; but we will have a king over us . . . that our king may judge us, and go out before us, and fight our battles.—1 Samuel 8:19, 20.

In the second place, tyranny roots in the soil of an unwillingness to bear the burdens of freedom. People who do not want the stress and strain of governing themselves will be governed by some power other than their own. The Israelites were tired of freedom, if the truth be told. They wanted to have the burdens of government borne for them by a king. Of course, it was all weak and foolish. Their king did not fight their battles for them. It was the Israelite peasants who fought the king's battles for him. People who try to avoid doing their own work end up by doing the work of somebody else.

But weakness and folly were not confined to anc Israel. People are forever wanting governors who relieve them of the burdens of government. Some Am cans there are who will not even take the trouble to v and many more never make the effort to get the kn edge that would enable them to vote with wisdom. I indeed watch their elected leaders. What has been ca "invisible government"—the control of the machiner the state by almost unknown and quite irresponsible —flourishes and opens the way to tyranny. We wan be let alone to make money and to enjoy ourselves, so we leave it to someone else to fight our battles. F dom was never won that way, and it will not be kept way. The men who do our work for us fix their wages and act as their own paymasters. The "boss the "machine" in league with the "underworld" give the kind of government that we deserve, and we w up in hurt surprise to find that he has fastened a y upon us which we cannot easily shake off if we can sh it off at all.

Make us a king to judge us like all the nations.—1 Samuel 8:

Finally, there is the force of imitation. There are ways those who are carried away by admiration for efficiency of a strongly organized government with asking themselves how that efficiency is gained and much it is really worth. The Israelites looked over borders and saw nations ruled by kings who succee each other with automatic regularity. They were gusted with their own dependence on the occasional pearance of some able man raised up by God to be t judge. They did not stop to see that able men are alw rather scarce, and that weakness and stupidity are turned into good things by calling their possessor "Y Majesty," or by adorning him with a crown.

There were and there are Americans like that. T were and they are fascinated by the grim and ruth efficiency of the dictators, and it is not so long ago we were hearing some fine talk about the wave of future as exemplified in Adolf Hitler. Nor can we sure that when the days after the war bring, as most tainly they will, hard and perplexing problems wh will tax to the limit the patience of our people, this m ness will not revive. There will be new dictatorships all likelihood, in a distracted Europe, dictators who make the trains run on time again and put the ma in their place. Then there will be another crop of Am icans to point to them as examples for us to foll

But the nation that would be free must be true to own native tradition of freedom. It must meet its cr by emulating its fathers in their ability to meet new d gers with new courage born of a knowledge of the tr They who can see through the clouds of the present face of the Eternal God will not feel called upon to i tate the desperate expedients of the heathen. They bow the knee only to the God in whose service is per freedom.

The Circuit-Rider Returns

Caravaning Brings Back Program and Schedule of Other Days

W. RALPH WARD, JR.

The circuit-rider is on the trail once again. Nearly a century has passed since the familiar figure of the man on horseback with a saddle-bag of books and a passion for souls has been seen riding across the American plains and mountains. But he is back with us now though the horse and saddle-bags are gone. He rides again in the Methodist Youth Caravan which this summer is touching churches from the Atlantic to the Pacific, from Mexico to Canada.

To be exact, there are two hundred and ninety-six of these modern circuit-riders composing seventy-four teams. Before the summer is over, they will have spent a week in more than five hundred of our Methodist churches and made contact with scores of others. Last year it was officially estimated that 24,211 persons were reached by the Caravans.

Like the circuit-rider of old, these Caravaners are tireless. No eight weeks of training in the armed forces could be more intensive and exacting than the pace and program followed by these Methodist young people and their adult counselors. Their only breathing spell is as they are being driven or are riding the trains, from appointment to appointment.

Caravaning begins for each of them after volunteering for the two months of service. No remuneration is received, and each Caravaner must pay his or her way to the training school and home from the last point of service. The local church provides for the cost of entertainment during the week of services and for transportation costs to the next appointment, while the Conference being served assumes the entire travel expense of the counselor, who in most instances comes from the same Conference.

After one's application for caravaning has been accepted, there comes the training week. At the six training centers, three west and three east of the Mississippi, a breath-taking schedule is followed from early morning until the late hours of the night molding the team into shape for their seven-week schedule. Each Caravaner before arriving at the training center has been assigned a special responsibility—worship, world friendship and social service, or recreation. The Caravaner comes out of the training period with tools for the job well understood and in first-class condition, and what is more important, with a spirit aflame to make Christ live for all who will be met along the way.

Midway in training the teams are formed, and with that air of expectancy which is known only just before the appointments are read at Conference, the assignments are given for the schedule ahead. On the following Saturday night the Caravan arrives at the scene of its first appointment. A meeting soon follows with the local pastor and youth council, and then the program of the week begins to unravel. For six days thereafter, these Caravaners are on the job. Overnight they must adjust their plans to the needs of the local church. In one church the majority of those who respond are intermediates, then again it is seniors and young people. Here the need is for worship leadership, while the next place calls for a recreational progam. They come to strengthen what is weak, to lift up what is neglected, to give added emphasis to what is strong in the local church's program. They work with what they find —churches large or small—young people or adults.

One thing is always certain, they will find much to do. The evening program follows a well-defined pattern: a fellowship supper with the young people; a planning period on how to do the job in the Youth Fellowship; a study period on world friendship, beliefs that matter, and adult leadership for parents and church school teachers, this last course led by the adult counselor; a worship service planned and led by the Caravaners assisted by the young people of the local church. These Caravaners can preach, as is attested by the way they speak on such themes as "Christ Above All," "I Love Thy Church, O God," and "I Enlist with Thee, O Christ"; then comes the social hour with folk games, stunts and games both new and old, and if there has been any self-consciousness on the part of any youth or adult, all that vanishes after the first night's social hour. The week's program reaches a note of climax in Friday evening's service of consecration as the holy communion is observed, after which everyone departs quietly for home with the light of the Great Caravaner falling upon the way.

The days are crowded with radio broadcasts, with visits to service clubs such as Kiwanis, Rotary, Lions, where the spirit of caravaning is glimpsed by the entire community. Then too there is the workshop: an afternoon session in which anything is done in the church that needs doing. Cellars have been cleaned, fireplaces built, youth fellowship flags made, and worship centers created. Home visitations have been crowded into the schedules especially where the need was great owing to new housing projects within the vicinity.

The Methodist Youth Caravan has come to New England, as was the case with the circuit-rider, somewhat after popularity elsewhere. Caravaning began in the Methodist Episcopal Church, South, in the late thirties and rose to a high peak in the united Methodist Church just before the war, but New England has witnessed the Caravaners for the first time this summer.

By mid-August a team trained at Mt. Innabah in Pennsylvania will have finished a visitation of seven churches in the New England Southern Conference. The counselor, Miss Bess Haan, is a public school teacher from Muskegon, Mich., and an active leader in Wood Avenue Methodist Church of that lakeside city. Marilyn Sedoris, a veteran from caravaning in Iowa last year, comes from Edna, Kan., is a junior at Baker University, and after college plans a career of nursing. Dorothy James comes from Petersburg, Va., is a sophomore at the University of Richmond and looks forward to graduate study at Scarritt College in Nashville, Tenn. Aretas Way, likewise an experienced Caravaner, having served in the Central Pennsylvania Conference last year, and the only preacher's daughter on the team, comes from Ridgeland, S. C. She graduated this year from Winthrop College and will go to Scarritt College this fall. Thus the West, the Northwest, and the South invade New England with a faith common to all and with that indifference to geographical location characteristic of all the best followers of John Wesley, who took the world for his parish.

Two Congregational young people joined by a Methodist girl from Mississippi and an adult counselor are visiting Congregational churches in Vermont this summer. All trained at Mt. Innabah. Another year will see more of our New England youth joining these All-American teams and spreading the light of caravaning to more and more of our churches.

Organization of Boards and Commissions

(Continued from last week's issue)

Board of Temperance

President, Bishop Wilbur E. Hammaker, Denver, Col.
Vice-presidents, Bishop Charles W. Flint, Washington, D. C., and Bishop J. Lloyd Decell, Jackson, Miss.
Recording secretary, Rev. Harry W. Burgan, Washington, D. C.
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Executive secretary, Ernest H. Cherrington, Washington, D. C.

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Executive Committee—The officers and the following: J. H. Baker, Baltimore, Md.; Dr. Edgar A. Love, New York City; Bishop E. H. Hughes, Washington, D. C.; Mrs. George W. Crabbe, Baltimore, Md.; Mrs. Jacob S. Payton, Washington, D. C.; Dr. W. D. Archer, Cambridge, Ohio; Dr. A. E. Henry, Wichita, Kan.

Board of Education

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Treasurer, Rev. C. W. Loughlin, Nashville, Tenn.

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Executive secretary, Rev. John Q. Schisler, Nashville, Tenn.
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Advisory Committee: Bishop Kern; Dr. Estes; Rev. Paul W. Quillian, Houston, Tex.; Mr. Snapp; Rev. Robert N. Williams, Washington, D. C.; Rev. Alfred F. Hughes, Madison, Wis.; Rev. Earl V. Tolley, Syracuse, N. Y.

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Executive secretary, Rev. H. W. McPherson, Nashville, Tenn.

Advisory Committee: Rev. Daniel L. Marsh, Boston, Mass.; Rev. H. J. Burgstahler, Delaware, Ohio; Rev. Tully C. Knoles, Stockton, Cal.; Rev. C. Q. Smith, Oklahoma City, Okla.; David D. Jones, Greensboro, N. C.; and Bishop Baker and Dr. Moreland, ex officio.

Editorial Division

President, Bishop Wilbur E. Hammaker, Denver, Col.
Secretary, Rev. J. N. R. Score, Georgetown, Tex.
Executive secretary, C. A. Bowen.

Advisory Committee: Bishop Hammaker, Dr. Score, Rev. J. Emerson Ford, Orangeburg, S. C., and Clarence M. Dannelly, Montgomery, Ala.

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2nd vice-president, in charge of the Division on Homes for Children, Rev. Orris G. Robinson, Washington, D. C.
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Commission on World Peace

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Vice-president, Rev. Edmund Heinsohn, Austin, Tex.
Recording secretary, Rev. Paul Worley, Marion, Va.
Treasurer, Rev. Thomas A. Stafford, Chicago, Ill.
Executive secretary, Rev. Charles F. Boss, Jr., Chicago, Ill.

Executive Committee: Bishop William C. Martin, Topeka, Kan.; Bishop Charles W. Flint, Washington, D. C.; Miss Georgia Harkness, Evanston, Ill.; Rev. G. Ray Jordan, Charlotte, N. C.; Rev. George W. Carter, New Orleans, La.; Rev. Ernest F. Tittle, Evanston, Ill.; Rev. Ralph W. Sockman, New York City, and Rev. Edmund Heinsohn, Austin, Tex.

Methodist Committee for Overseas Relief

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Vice-chairman Bishop W. W. Peele, Richmond, Va.
Recording secretary, Miss Sallie Lou MacKinnon, New York City
Secretary-treasurer, Rev. Edward J. Aeschliman, New York City

Additional Members to Those Named At General Conference

Members-at-large named by the Committee for Overseas Relief: Dr. John R. Mott, New York City; Eugene Barnett, New York City; Dr. Floyd Shacklock, Madison, N. J.

Members-at-large named by the Board of Missions and Church Extension: Bishop Arthur J. Moore, Atlanta, Ga.; Dr. Ralph E. Diffendorfer, New York City; Miss Dorothy McConnell, New York City.

Members-at-large named by the Board of Education: J. W. Masland, Philadelphia, Pa.; H. A. Chaffee, Bridgeport, Conn.; Bishop Raymond J. Wade, Detroit, Mich.

Committee of Two Hundred, The Crusade for Christ

Chairman of Committee and Director of Crusade, Bishop J. Ralph Magee, Chicago, Ill.
Associate director of Crusade, Rev. J. Manning Potts, Roanoke, Va.
Headquarters, 740 Rush Street, Chicago, Ill.

Committees: Literature, Bishop Paul B. Kern, chairman, Nashville, Tenn.; Publicity, Bishop G. Bromley Oxnam, chairman, New York City; Public Meetings and Speakers, Bishop William C. Martin, Topeka, Kan.; Solicitations and Remittances, Dr. J. Manning Potts.

Executive Committee: Southeastern Jurisdiction—Dr. Silas Johnson, Dr. B. A. Whitmore; Northeastern—Dr. Mark Depp, F. Nelson Bridgham; North Central—Dr. Guy O. Carpenter, Judge H. R. Snavely; South Central—Dr. Albert Shirkey, Mrs. Charles Mead; Central—Dr. R. G. Morris, T. L. Miller; Western—Dr. Albert E. Day, A. E. Pruner; Bishop G. Bromley Oxnam, Bishop Paul B. Kern, Bishop William C. Martin, Bishop Wilbur E. Hammaker, Bishop Alexander P. Shaw, C. A. Jones, Mrs. J. D. Bragg, Mrs. Harry E. Woolever.

Advisory Members: Dr. Harry Denman, Dr. J. Q. Schisler, Dr. George L. Morelock, one woman and one man named by the executive secretaries of the Board of Missions and Church Extension.

The following executive secretaries shall serve the Crusade in such capacity as the Executive Committee may decide: Dr. Harry Denman, Evangelism; Dr. George L. Morelock, Stewardship; Dr. John Q. Schisler, Church School; Dr. Ralph E. Diffendorfer, Missions; Bishop G. Bromley Oxnam, the New World Order.

Board of Missions and Church Extension

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Vice-presidents, Bishop G. Bromley Oxnam, Bishop A. Frank Smith, Mrs. J. D. Bragg, John W. Hawley
Recording secretary, Eleanor L. Welch
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Associate treasurers, C. Rogers Woodruff and Raymond L. Archer

Members At Large Named By Council Of Bishops

Southeastern: J. G. Hanes, Winston-Salem, N. C.; Lupton Patton, Chattanooga, Tenn.

Central: G. A. Rawlings, Washington, D. C.; R. H. McAllister, New Orleans, La.

Western: Robert Houston, Yakima, Wash.; George Atkinson, Burlingame, Cal.

North Central: L. A. Beeghley, Youngstown, Ohio; Howard Baldwin, Detroit, Mich.

South Central: H. C. Avis; J. J. Perkins, Wichita Falls, Tex.

Northeastern: E. M. McBrier, Montclair, N. J.; J. Bruce McCullough, Providence, R. I.

Woman's Division Of Christian Service-Members At Large

Northeastern: Mrs. Benjamin Meeks, Baltimore, Md.; Mrs. Franklin Reed, Westfield, N. J.

Southeastern: Mrs. W. M. Alexander, Nashville, Tenn.; one to be elected.

Central: Mrs. J. W. E. Bowen, New Orleans, La.; Mrs. Robert E. Jones, Columbus, Ohio.

North Central: Mrs. C. D. Laylin, Columbus, Ohio; Mrs. C. N. Timmons, Sterling, Ill.

South Central: Mrs. George Sexton, Jr., Shreveport, La.; Mrs. S. E. McCreless, San Antonio, Tex.

Western: Mrs. Clyde Collison, Pasadena, Cal.; one to be elected later.

Board of Publication

Chairman, William H. Swiggart, Jr., Nashville, Tenn.

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Publishings agents, Ben A. Whitmore, Nashville, Tenn., and Rev. Fred D. Stone, Chicago, Ill.

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Editor, Rev. Roy L. Smith, and managing editor, Rev. T. Otto Nall, *The Christian Advocate,* Chicago, Ill.

Editor, *The Central Christian Advocate,* New Orleans, La., Rev. J. W. E. Bowen.

Mrs. G. Albert Higgins, wife of Rev. G. Albert Higgins of First Methodist Church, Greenfield, is in the Deaconess Hospital, Boston, convalescing from an operation. She is making a good recovery, and plans to rest awhile in Gloucester before returning to Greenfield.

Sgt. Arnold C. Heath, son of Rev. and Mrs. George E. Heath of Brookline, is a patient at the Station Hospital, Keesler Field, Biloxi, Miss., having accidentally received a bullet wound through the foot while on the rifle range. He will probably be in the hospital about eight weeks.

Professor and Mrs. C. M. McConnell of Newtonville have received word of the safe arrival in England of their daughter Marguerite, who has already taken up her duties as a staff assistant with the American Red Cross.

Rev. Elmore Brown, pastor of the Community Methodist Church, East Saugus, has accepted an appointment by the Board of Selectmen of Saugus, to become the chairman of a new Youth Activities Citizens Committee to plan and supervise a new type of year-round youth program. This committee, which is made up of representatives of all social, fraternal, educational, civic, and religious organizations of the town, will seek to establish and equip youth centers in various sections of the town, as well as outline and provide leadership for a constructive leisure-time program. Mr. Brown now serves as chairman of the Commission on Religious Education of the Saugus Council of Churches, which for three years now has conducted a number of vacation church schools in the three main sections of Saugus.

Miss Elizabeth Stephan of Hyde Park, daughter of Mrs. Stephan and the late Rev. Joseph W. Stephan, was united in marriage to Ralph Wesley Taylor of Norwood at a very quiet wedding Sunday afternoon, July 23, in St. John's Methodist Church, Dedham. The pastor of the church, Rev. J. Franklin Knotts, performed the ceremony. The bride has been a teacher in the Andover Junior High School. Mr. Taylor is the dean of Boston University College of Liberal Arts.

Dr. Hazelton Spencer, only son of Mrs. George H. Spencer of 2 University Road, Cambridge, and the late Dr. Spencer, died Friday, July 28, in Manistee, Mich., of a heart attack. He was born in Methuen, Mass., July 7, 1893, was graduated from Boston University College of Liberal Arts in 1915, and received his master of arts degree from Harvard in 1920 and his doctor of philosophy degree in 1923. He afterward taught English at the University of Minnesota, the State College of Washington, and from 1928 until his death, at Johns Hopkins University, Baltimore, Md., where he had been full professor since 1937. An authority on Shakespeare, he was the author of "Shakespeare Improved" and "The Art and Life of William Shakespeare." Besides his mother, he leaves a wife, four children by a former marriage, one of whom, Lieut. John H. Spencer, U. S. A., is now in Normandy, and four sisters.

Frederick Gilbart, a prominent Methodist layman, celebrated his ninetieth birthday Saturday, July 29, at his home in Ridgewood, N. J., with a host of visitors from far and near. To an unusual degree, Mr. Gilbart's life has been devoted to the Methodist movement. He was born of Methodist parents in Cornwall, England, in 1854. He came to this country in 1876 and was active in Methodist circles first in Norristown, Pa., and then in Central Church, Newark, N. J. He lived in Brooklyn for twenty-nine years, continuing his church work and serving as superintendent of the Sunday school. For the last twenty-six years he has made his home in Ridgewood, N. J., where he has served as an official member of the church, teacher of a large Bible class, and delegate to the Annual Conference for many years. Because of his British background, he received an invitation in 1932 to attend the great meeting in the Royal Albert Hall, London, when the union of the three branches of British Methodism was consummated, a meeting to which King George V sent special greetings.

First Lieut. Howard Morse, U. S. A., just returned from North Africa, saw his ten-months-old son, Jeffrey Harris Morse, for the first time on Saturday, July 29. Mrs. Morse and young Jeffrey have been staying with her parents, Rev. Leonard C. Harris, superintendent of Providence District, and Mrs. Harris, who are now at their summer home in Harwichport.

The new address of Mrs. T. C. Radoslavoff, formerly of East Rochester, N. H., is 29 Franklin Street, Danvers, Mass.

Rev. William R. Wright has been released from the pastorate of Thornton Heights Methodist Church, South Portland, Me., to enter the chaplaincy. He will be succeeded at Thornton Heights in September by Rev. H. O. Megert, who has served the church at South Eliot since 1938.

The death of Mrs. Edwin Crocker, wife of Rev. Edwin Crocker of Machias, Me., occurred Friday night, July 28. She had been ill for some years.

Methodism has lost a widely known educator in the death of Dr. Harvey Warren Cox, sixty-nine, chancellor of Emory University, Atlanta, Ga., and its president from 1920 to 1942, which occurred July 27 at Emory University Hospital. First president of Emory after its expansion from a small college at Oxford, Ga., to a university in Atlanta, Dr. Cox carried the institution through the difficult days of organization and was credited with being largely responsible for Emory's present standing in the educational world. He was a member of the General Board of Education of The Methodist Church and chairman of its finance committee at the time of his death. In 1938 Dr. Cox delivered the Commencement address at Boston University and was honored with the degree of doctor of humanities.

Dr. Earl E. Harper, director of the School of Fine Arts and Iowa Union at the State University of Iowa, is the author of a biographical sketch published in a special program in connection with the anniversary concert honoring Dr. Philip Greeley Clapp upon the completion of twenty-five years as head of the Department of Music at the university. August 11, Dr. Harper is scheduled to deliver the Commencement address for the State Teachers College at Kirksville, Mo. Following a short vacation, he will deliver the address at the closing session and youth rally of

With Our Writers

William H. Hargrove, California, Mo.; Methodist minister, member of the Southwest Missouri Conference.

R. B. Eleazer, Nashville, Tenn.; special worker in the field of interracial relations, General Board of Education of The Methodist Church.

Verne Leslie Smith, Ocean Grove, N. J.; pastor of St. Paul's Methodist Church.

Alice T. Hart, Eddington, Me.; pastor of the Methodist Church; wife of Army Chaplain Raymond L. Hart.

Leslie Bates Moss, New York City; director of the Church Committee on Overseas Relief and Rehabilitation.

W. Ralph Ward, Jr., Manchester, Conn.; minister of South Methodist Church.

the Nebraska Annual Conference, at First Methodist Church, Omaha, September 10. Future engagements include seminars on worship under the auspices of the Commission on Worship of the Federal Council of Churches in Oklahoma and Wisconsin and the completion of his task as chairman of a special committee of the Hymn Society of America which has been engaged in a quest for hymns of Christian patriotism.

Rev. Richard Purnell, a student at Boston University School of Theology, is the new pastor at West Falmouth.

Word has just reached the HERALD office of the recent death, following a heart attack, of Rev. Edward Hislop, since 1942 pastor of the Oakland Methodist Church in Topeka, Kan. Dr. Hislop was seventy-one years old, a native of Steubenville, Ohio, a graduate of Baker University, Baldwin, Kan., class of 1903, and of Boston University School of Theology, class of 1907. He served two pastorates in the New Hampshire Conference, at Lebanon, N. H., and Garden Street, Lawrence, Mass., before returning to the West, where the remainder of his ministry was spent. During his career he had served churches in Kansas and Missouri, had been district superintendent in Nebraska and Missouri, and had been president of the Methodist University of Oklahoma. Previous to the consummation of Methodist union, he was a member of the Commission on Unification of the Methodist Episcopal Church. He is survived by his widow, the former Viola M. Hankins, and one brother, who lives in Oregon. Funeral services, held in First Methodist Church, Topeka, were followed by interment in Baldwin.

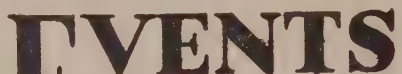
Rev. Clarence A. Morrill, who with his family is spending a vacation at Lake Pontoosuc in Pittsfield, will occupy the pulpit of the First Baptist Church of Pittsfield next Sunday. Mr. Morrill is pastor of First Methodist Church, Medford.

Bishop W. Angie Smith of the Oklahoma-New Mexico Area is to preach to the nation over the Columbia Broadcasting System's "Church of the Air" Sunday, August 20, from 10 to 10.30 a.m. EWT, from Station KTUL, Tulsa. Music will be provided by the unusual choir of Boston Avenue Methodist Church, Marvin Reecher, minister of music. The subject of Bishop Smith's sermon will be "Is There Hope for the Future?"

Rev. and Mrs. Lynn J. Radcliffe of Oak Park, Ill., are again spending their vacation in New England, according to their annual custom, but they have sold their cottage in New Hampshire and this year are at Great Barrington, Mass., in the Berkshires. Their daughter, Marie, who graduated this year from DePauw Univesity, is with them. Dr. Radcliffe, a former member of the New England Conference, is pastor of First Methodist Church, Oak Park.

A stroke ten days before caused the death of Dr. Charles E. Forlines of Westminster, Md., July 31. He was seventy-six years old. Dr. Forlines became president of Westminster Theological Seminary of the former Methodist Protestant Church in 1936. Since his resignation from that position a year ago, he had served as professor of systematic theology at the seminary. His early life was not easy, for he went to work in a cotton mill in North Carolina at the age of eleven and did not learn to read until he was twelve years old, when teachers in a Sunday school taught him to read the New Testament. He attended college and normal school in North Carolina, trapping and fishing to provide food, and then borrowed money to attend Western Maryland College. He afterward spent five years as a circuit-rider in North Carolina and then was appointed to the chair of philosophy and theology at Adrian College. It was from Adrian that he was called to Westminster Theological Seminary.

Rev. Thomas S. Donohugh of the staff of the Board of Missions and Church Extension, New York City, and Mrs. Donohugh have a new grandson, Charles Leaycraft Donohugh, born July 18 in Washington, D. C., to Maj. Crawford L. Donohugh of the Army and Mrs. Donohugh.



The schedule of Fall Conference in the Northeastern Jurisdiction is as follows: Erie, Meadville, Pa., September 6, Bishop James H. Straughn; New Jersey, Ocean City, N. J., September 20, Bishop Fred P. Corson; Pittsburgh, McKeesport, Pa., October 4, Bishop Straughn; Puerto Rico, February 7, 1945, Bishop Charles W. Flint; West Virginia, Parkersburg, W. Va., September 20, Bishop Straughn.

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Twenty-eight educational institutions, located in fourteen neighboring states, sent representatives for the Short Course in Public Relations which was held July 10 and 11 on the campus of Scarritt College in Nashville, Tenn. The program was sponsored by the Joint Committee on Public Relations for Educational Institutions of The Methodist Church and by Scarritt College for Christian Workers. The thirteen sessions were led by prominent churchmen, public relations experts from the American College Publicity Association, radio and motion-picture officials, educators, newsmen, and others. Dr. Boyd M. McKeown of the Methodist Board of Education presided. An exhibit of college publications indicated the effective use of new type, layout work, good pictures, and other modern trends. The thirty-minute discussion periods following the addresses gave proof of the interest of college officials in the subjects offered in the course.

Methodism's Crusade for Christ will have its financial campaign to raise $25,000,000 for world relief and reconstruction December 1, 1944, to March 4, 1945. March 4 will be designated as a Day of Compassion. In Conferences or Areas where the quota is not met by March 4, the campaign will continue beyond that date.

Some one hundred students from all parts of Russia are expected to be enrolled when the newly created theological institute in Moscow begins training priests for the Russian Orthodox Church, a wireless from Moscow to Religious News Service reports. Fifty students are at present taking entrance tests prior to opening of classes in September. Subjects to be taught at the institute include the Old and New Testaments, Apologetics, Theology, Church History, Latin, Greek, Hebrew, French, and English. No candidates will be accepted, according to Nikolai Kolchitsky, manager of affairs of the Russian Orthodox Church, who have been divorced and remarried, since, under Orthodox canon law, persons who have been married twice are not eligible for the priesthood. Kolchitsky revealed that the number of Russian bishops and dioceses is increasing constantly as new areas are being liberated. The total number of dioceses has not yet been determined, however. Damaged churches in regions evacuated by the Germans are being repaired by local congregations, the church official stated, and facilities are being given by the Soviet Government for purchase of lumber and other building material at state-fixed prices.

The Board of Hospitals and Homes of The Methodist Church will hold its annual meeting in Atlanta, Ga., February 15-19 next, in conjunction with the National Association of Methodist Hospitals and Homes. The board meeting will probably be on the 19th.

A resolution against motion-picture distortion of biographies of famous people and presentations of historical events was unanimously adopted by the National Federation of Press Women at its annual convention held recently in Evanston, Ill. The resolution was presented by Mrs. Joseph E. Goodbar of New York City, chairman of the Federation's Radio Committee.

Fifty thousand dollars has been appropriated by the Methodist Board of Evangelism to cover this year's cost of sending *The Upper Room* to chaplains for distribution to men in the armed forces.

"Do You Know Your Bible?" is the title of a small booklet containing a series of suggested daily Bible readings, based on the Gospel of Matthew, prepared by Dr. George S. Reamey, editor of the *Virginia Methodist Advocate* and originally published in that paper. With the suggested readings are comments on the verses selected and application to the daily life of the reader. The booklets sell for ten cents each and may be obtained by addressing the *Virginia Methodist Advocate,* Richmond 19, Va. So successful has been this first venture that Dr. Reamey expects to publish in the near future a similar booklet on the Gospel according to St. John. His experience has convinced him that the war has brought about a tremendous increase in Bible reading and in interest in the Old and New Testaments.

Visiting ministers who will preach at Central Methodist Church, Detroit, Mich. the last three Sundays of the summer are Dr. Gaston Foote, First Methodist Church, Montgomery, Ala., August 20; Dr. Halford E. Luccock, professor of homiletics, Yale University Divinity School, New Haven, Conn. August 27; and Dr. Oscar T. Olson, Epworth-Euclid Methodist Church, Cleveland, Ohio, September 3.

Plan India Memorial to Bob Hanson

"Bob" Hanson—Lieutenant Robert Murray Hanson, U.S.M.C.R., son of Dr. and Mrs. Harry A. Hanson, was one of the best all-games athletes ever to graduate from the famous Woodstock School in Mussoorie, the Indian Himalayas.

At Woodstock, Bob put the shot, hurled the discus, threw the javelin, was a middle-distance runner and a long-distance hiker. The Woodstock records for the discus and the shot-put are still his, while the team of which he was a member still holds the record for the 880-yard relay race. From Woodstock School he entered the United Provinces Olympics in Lucknow, winning place in all events entered.

And Bob was a Boy Scout in India and later in Newtonville, Mass., where he entered high school. Before and after each Indian vacation he made the long hike from the end of the railroad up 8000 feet and along 42 miles of path to Pauri, the family's summer home. He knew and loved nature and all her lore, both in India and in America.

Now this India-born son of Methodist missionaries is "missing in action in the performance of his duty and the service of his country." It is known that his Corsair fighter plummeted out of a cloud, somersaulted into the Pacific, and burst into flames. But not before he had downed a then record of 25 Japanese planes.

One of Bob Hanson's boyhood dreams was that Woodstock School might some day have its own adequate athletic field. It has never had one; it rented a field far from the school, and to be reached only by a long walk through the town's bazaar. Even that was never a good place to develop one's athletic prowess.

American and Indian friends of Bob Hanson and the Woodstock School are now proposing that an athletic field, adjacent to the school, be secured and equipped. It will be the "Robert Hanson Memorial Field." Already the Board of Missions and Church Extension has appropriated $6000 for the project; and it is proposed that American friends and Indian friends add $4000 more. This will provide not only the grounds but some necessary equipment.

The enrolment of Woodstock School has averaged 450 to 475 during the last four years. About 300 are American, and most of these are children from missionary families. The Methodist Church has the largest number of these—70 to 80 each year.

But it is a cosmopolitan group, so that the missionary children—many of them prospective missionaries themselves—are early introduced to a cross-section of the world's peoples. There are children from British families, children of non-English missionaries from Europe, children of Jewish and other evacuee families from Europe, a few Chinese children; and about 12 per cent are children from Indian homes—Christian, Hindu, Moslem, Sikh, and Parsee.

Forty-six different mission and church bodies, all serving India through their missionaries, have children at Woodstock School. Eight different American and Canadian church boards cooperate in its management and support. Graduates are admitted into almost every large college in America, and may also take the Cambridge Examinations from England.

Friends and other interested Methodists are invited to send contributions, marked "for the Robert Hanson Memorial Field" to Dr. George F. Sutherland, treasurer, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y.

BOOKS

An Illuminating Study

WE BELIEVE. By John J. Moment. The Macmillan Company: New York. Price, $1.25.

"All men believe in God, atheism being a product not so much of the mind as of the dictionary." With this arresting sentence, Mr. Moment begins his illuminating study of the two foci of Christian faith—God and Man. The distinctive contribution of this book is the author's analysis of the actual meaning of key words and phrases employed in early Christian literature, especially in the historic creeds. As a result, he is able to tell us with a fresh exactness what the thinkers of the first centuries had in mind when they referred to the Trinity, the Incarnation, and the Holy Spirit. "We Believe" is especially useful in confused days like these when the glow of these affirmations is easily lost.

Before Pearl Harbor

WHILE AMERICA SLEPT. By D. F. Fleming. Abingdon-Cokesbury Press: New York, Nashville. Price, paper, $1; cloth, $2.

"While America Slept" is composed of a series of radio addresses delivered over Station WSM by the author during the nineteen months that ended with the attack on Pearl Harbor. News paragraphs inserted between these discussions render the book an accurate picture of current events for the period under review. Dr. Fleming writes from the standpoint of a wise and informed internationalist and with the hope of helping to prevent future disaster by recording the tragedies of the blind isolationism of the past. The book is therefore both history and exhortation. In both realms it moves on a high level of accuracy and insight. A carefully arranged table of dates enables the

"Old Buttonwood"

The Presbyterian Ministers' Fund had its beginning as the "Fund for Pious Uses" in 1717. Its birthplace was "Old Buttonwood," the First Presbyterian Church of Philadelphia, erected in 1704. For more than 225 years the Fund has been dedicated to the service of ministers and their families.

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reader both to acquire and to maintain an historical perspective. The author occupies the chair of international relations in Vanderbilt University.

In What Do We Believe?

THIS SEED OF FAITH. By Henry M. Battenhouse. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

"It is possible to liken this great body of Jesus' discourses [the Sermon on the Mount] to a setting of jewels in a gold ring. The ring is the gospel. . . . On this ring the beatitudes are set in order, as a coronet, each beatitude differing from the other in its own jewel-like brilliance. At the center, like a pearl of great price, is the Lord's Prayer. And as if surrounding the whole precious setting, and holding the coronet in its grasp, is the Golden Rule." This is a short sample of Dr. Battenhouse's style of writing and method of discussion from his chapter on "The Good Life."

From his long experience as preacher, lecturer, and teacher, Dr. Battenhouse, who is a member of the faculty of Albion College, draws the material for this volume. He does not offer the book as a theological treatise, but rather as an informal, practical, vital study of the truth of what humanity has believed. It treats as tremendously significant the conflict between good and evil in a world over which Jesus wept, and points the course to the unshakable certainties proclaimed by the unfailing Christ. The numerous poetic quotations are appropriate and illuminating.

Poetry

LAKE SPOFFORD POETRY. No. 1 and No. 2. By Frederick C. Robinson. Sentinel Printing Company: Keene, N. H.

Expressive of the moods and outlook of New England are two small volumes of poems by Frederick C. Robinson entitled "Lake Spofford Poetry," No. 1 and No. 2. The author lives in Chesterfield, N. H., and like other gifted residents of the Granite State sings with unusual effectiveness about her changing seasons and natural beauties. But he writes of much else besides—of Thoreau and Burns, of domestic tranquillity, of personal foible and social wisdom, of things close at hand and countries far away. All this he does with those gifts which only poets hold in perfect balance—insight, humor, and love of life in both God and man.

THE ROAD AHEAD and Bypaths. By Fred Winslow Rust. Bruce Humphries, Inc.: Boston. Price, $1.25.

Here is a beautiful little book of poems for everyday living. Some of the titles indicate its inspirational value—"Dare to Fail," "Builded Upon a Rock," "Our Dreams," "Ideals," "Looking Ahead." The author has the human approach and power to express his ideas in charming words.

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Northfield Conference of Religious Education

Clarence F. Avey

The Northfield Conference of Religious Education, now in its forty-first year, concluded on July 26 one of the most pleasant and profitable sessions of its long history. This year the Connecticut Summer School of Religious Education, which formerly held its session at Lake Winnipesaukee, New Hampshire, merged with the Northfield conference, thus adding the inspiration of increased numbers, as well as resource people on the faculty and a spirit of cooperation and fellowship between the two groups.

Exceptionally fine July weather enhanced the natural beauty of the Northfield Seminary campus, and made both work and play a pleasure for the members of the conference. Each evening, with but one exception, the traditional Round Top Service was held at the sunset hour. The panorama of valley, river, and mountains in the fading light of evening was unexcelled, and drew forth from those who participated a high expression of reverent worship. Each passing day was filled with the busy activities of the class sessions, together with many supplementary events for those who desired to take advantage of them. An innovation this season was a laboratory school conducted by experienced leaders in the field of religious education. Children on the campus and from town gathered each day in the village church. At the close of the conference a demonstration of school activity was held.

The enrolment of the conference was the largest in twenty years, with a total of 486 paid registrations, which, together with the faculty members and families and the children registered in the laboratory school, made a grand total of 614.

This particular Northfield conference is known as a "working conference." Students are urged to do their work for credit, either toward the Northfield diploma or toward certificates of progress granted by the International Council of Religious Education. The school environment, together with the high standards of the conference itself, are a guarantee that those who attend will return to their churches to serve effectively in the field of the church school or youth organizations.

While Methodists attended this year in somewhat larger numbers than in 1943, the writer may be pardoned for saying that the churches of the New England Conference, and in particular those of central and western Massachusetts, do not seem to realize the unusual leadership training opportunities of this conference or take advantage of them. A delegate to Northfield from every church in the Conference would be a laudable slogan for 1945!

A high point in each day's program was the chapel hour, with Rev. Ronald V. Wells, pastor of the First Baptist Church in Bridgeport, Conn., as the leader in worship and the preacher to youth. His clear-cut and balanced presentations of the practical ethics of the Christian way of life made a deep impression on the minds of his hearers and set the tone for the conference.

An inter-faith feature of the conference was the lectureship given by Rabbi Abraham J. Feldman of the Congregation Beth Israel in West Hartford, Conn. Its purpose was to acquaint the rabbi's hearers with the religious practises and customs of Jewish believers. His good humor and friendly spirit not only made many friends for the rabbi himself but left the conference with an increased spirit of good will for the people of the Jewish community in American life.

The following Methodists filled various positions of leadership during the conference session: Rev. and Mrs. Elmore Brown, Rev. Hobart F. Goewey, Rev. and Mrs. Clarence F. Avey, Miss Edith Welker of the Connecticut Council of Churches, Miss Edna M. Baxter of the Hartford School of Religious Education, Miss Lois Beach of First Methodist Church, Bridgeport, Conn., and Miss Doris Dennison of the Methodist Board of Education, Nashville, Tenn. Judge Robert C. Parker of Westfield, who for twenty-seven years was chairman of the board of managers of the Northfield conference and is now honorary chairman, was a welcome visitor for a brief period.

To those who were given the opportunity of close contacts with the young people of this year's conference, there must have come a new confidence not only in the youth themselves but also in the future of our churches. It would be difficult to find a finer or more wholesome body of young people. In such as these lies whatever hope we may have for the days ahead.

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obert Lewis Deal, Portland, Ore.
illard Elliot Banghart, Mt. Union, Iowa
erbert Richardson Houghton, Jr., Schenectady, N. Y.
obert Henry Courtney, Boston, Mass.
ahlon Hamlett Elliott, Danville, Va.
alph Bernard Imes, Lyons, Wis.
liver Woodford Jones, Pittsburgh, Pa.
illiam Wesley Penn, Duncanville, Tex.
avid Stanley Evans, West Barrington, R. I.
ester Maurice Hearn, Kerens, Tex.
hilton Claudius McPheeters, San Francisco, Cal.
mes Allen Knight, St. George, S. C.
illiam Walter Parkinson, New York, N. Y.
awrence Leland Lacour, Deal, Iowa
erley Curtis Bowling, Jr., Madison, N. J.
arney Lee Jones, New Haven, Conn.
rnest Carl Phifer, Durham, N. C.
aul Vincent Clements, New Hartford, Iowa
ouglas Lyons McGuire, Arcadia, La.
aul Erb Myers, McConnellsburg, Pa.
hn Robert Nelson, New Haven, Conn.

ARMY

oyd Charles Zoller, Norwood, Ohio
ewis Lyle Case, Willow Branch, Ind.
encer Dwight McQueen, Kernville, Cal.
erman Leslie Barbery, North Tonawanda, N. Y.
illiam Lester Bird, University City, Mo.
harles Henry Crouch, Dodge Center, Minn.
illiam Franklin Moore, Jr., Winnsboro, S. C.
ubrey Bryan Smith, Laurel, Miss.
awrence Sylvester Staples, Fairfield, Me.
harles Humbert Sullivan, Honea Path, S. C.
evy Caswell Robinson, North Cohasset, Mass.
lis Danver Lutz, Ashville, Ohio
illiam Leo Collins, Granite City, Ill.
enneth Wilson Bodenbaugh, Lancaster, S. C.
dward Eldredge Brewster, Lincoln, Me.
illiam Wayne Cook, Stanton, Tex.
udley Cornell Mosure, Cass City, Mich.
iley Robert Rankin, Sunnyvale, Cal.
eorge William Sims, Olmsted, Ill.

its of Fun

Tommy was saying his prayers, and finally t to: "And make Tommy a good boy." aving got there, he kept repeating, "And ake Tommy a good boy," until his mother terrupted to say, "Hurry up and finish, ommy." To which he answered plaintively, can't finish. I've forgotten the word to ive off with!"—*Methodist Recorder.*

Father: "Did you find out why Junior has en saving his spinach lately?"
Mother: "Well, his teacher told there was n in it, so he's been holding it for the ap collection drive."—*Christian Science onitor.*

"Dear Uncle Sam—OPA.
"Gentlemen—I don't like to appear like I asn't cooperating, but I just don't see how iling prices help the war effort.
"I have pasted our prices on the ceiling, t it's awful hard on the customers. They n't read them standing on the floor, and don't have no ladder high enough."—*Bosn Globe Victory Forum.*

Dr. E. M. Jellinek is director of the section on Alcohol Studies of the Yale University Laboratory of Applied Physiology, but when a friend asked his eight-year-old daughter what her daddy did for a living, she replied, "He teaches the boys at Yale how to drink."—*Selected.*

The man fishing from the river bank landed a pike about two feet long, but threw it back. Later he caught a large trout. This he also threw back.

Five minutes later he caught a small perch, and put it into his bag. As he rose to go, a fellow fisherman asked him why he had thrown two beautiful fish back and kept a small one.

"Well," he replied, "my frying-pan is only nine inches wide!"—*Exchange.*

Mr. Jones: "Yes, dear, I know the baby's crying is a bit troublesome at times; but remember the hand that rocks the cradle rules the world."

Mrs. Jones: "That's an interesting point. Supppose you assume world domination for the evening while I go to the movies."—*Selected.*

Father took his small son to church. At one stage of the service the clergyman announced:

"We shall now sing hymn number 222. 'Ten Thousand Times Ten Thousand.' Two hundred and twenty-two."

The puzzled lad nudged his father.

"Dad," he whispered, "do we have to work this out?"—*Montreal Star.*

The soldier in the guardhouse was looking disconsolate. Another prisoner spoke to him. "How come you're here, anyway?" he asked.

"On account of the furlong," said the first prisoner, sadly.

"Furlong!" repeated the other. "You mean furlough."

"I mean furlong," said the first prisoner. "I went too fur and stayel too long."—*Boston Globe.*

A fellow runs some risks, no matter what he tries to be or do. A wife, in a back-fence conversation with her neighbor, said in a confidential way: "Sometimes I think I have the patientest, most good-natured, most even-tempered husband in the world; and again I think it is just pure laziness."—*Exchange.*

Church Register

HERALD CALENDAR

East Livermore, Campmeeting, East Livermore, Me., August 11-20
Laurel Park Christian Life Institute and General Assembly, Northampton, August 12-20
Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 20-27
National Convocation of the Methodist Youth Fellowship, Lake Geneva, Wis., August 25-30
Asbury Grove Assembly and Christian Service Institute, August 27-September 3
Northern New England School of Religious Education, Andover, August 27-September 3
New England Ministerial Training School, Wilbraham Academy, Wilbraham, September 4-8

NOTICE—The famous Old Meeting House at Sandown, N. H., will be opened free to the public on Sunday, August 13. 11 a.m., patriotic meeting with address by Captain George C. Hardy, chaplain with the 6th Army in New Britain, Rabaul, and the Admiralty Islands. 3 p.m., service with sermon by Dr. Ashley Day Leavitt, minister of the Harvard Congregational Church, Brookline, Mass. 1 p.m., catered luncheon in the Town Hall. For reservations, write Mrs. Burt French, Sandown, N. H., or Ward F. Porter, 6 Beacon Street, Boston, Mass.

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Miscellaneous Advertisements

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TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

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57	45	66	51	75	62
58	46	67	52	76	63
59	47	68	53	77	65
60	47	69	54	78	67
61	48	70	55	79	69
62	48	71	56	80	70
63	49	72	58		

When two persons are included, give us the dates of birth of the two and we will quote you the rates.

If you have any questions about the application of annuities to your own case, write us and we will gladly furnish further details or have some representative of the University call on you without obligation on your part.

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